1:Campbell E-5 (1954-1955)1964
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'Now they are crucifying Him'; and finally, at the critical moment of the service on Easter Day, 'Christ is risen'.

The Liturgy on the Thursday has a particular sanctity and significance for this is the day on which Christ is placed on the cross. The older women, particularly the grandmothers who may die during the year, together with the younger children, always communicate on this day; for the Communion which is received on the Thursday 'lasts' for a year. They take with them to the church a sack filled with the various apotropaic substances, some of which will be put into the phylacteries of the children while the remainder is an armoury of divine energy with which the family is able to face and defeat the Devil during the coming year. This sack, which is for 'the living', is blessed and read over by the priest and taken back to the huts. They leave with the priest a second sack which is for 'the dead'. This contains boiled wheat (κόλλυβα), incense, candles, wine. For on this day the Sarakatsani believe that the souls of the dead return to earth. As soon as the older women and children return from church, the younger women knead the dough and bake small breads (ψυχούδια). These are at once taken together with cooked beans and wine and are given to all the neighbouring families, who receive them, one for each person, with an expression of hope that God may forgive the sins of the dead. In this way is symbolized the union of the quick and the dead and their mutual forgiveness of trespasses committed.

On Good Friday the intensity of emotional feeling is scarcely bearable. The effigy of Christ is taken from the cross and placed in the representation of the tomb which is carried round the village and returned to the Church as to the sepulchre. During this service the atmosphere is heavy with grief; tears stream down the faces of the women. Before 1950 the Sarakatsan women used to make their own representations of the tomb and the body of Christ which three of them guarded throughout the day, their black scarves low over their faces, silently weeping, while one of them intoned monotonously the dirge of the Mother of God for her only Son.[4] Finally, the service which begins after midnight on the Saturday is a transformation of joy and exaltation. Christ who was crucified is risen again.

[4] Cf. Chatzimichalis, op. cit., vol. i, Part A, p. ρξβ'.

/327 cont./

796 795 796 795 789 Thursday and move about among the living until Pentecost." Sarakatsani women at that time prepare two bags which they carry to church. The first, "intended for the living," is filled with various objects which must be blessed--tsandilès, small bells, salt, incense, wool of black sheep, painted eggs, wax candles, etc.; it is placed beside the altar (hiéron) during mass. The second /bag/, intended "for the dead," [769] is filled with bread, kolyva (the pastry of the dead made with boiled grain), wine, incense, etc.; it is handed over to the parish priest so that he will conduct a /328/ service for the dead of the family who, as we have said, are present on this day. The bag intended for the living is the more one interesting for this part of our analysis. The objects it contains show the significance of the practice. They are divided into two categories: those that represent the economic life of our herders; those that are destined for spiritual use, so to speak. All these objects will be blessed during the service. Thus, prosperity is assured, since dairy production (symbolized by the tsandilès) and herding (small bells) are blessed; the same is true for births, or rather fecundity, symbolized by the egg. It is necessary to give some details pertaining to the egg of Maundy Thursday. It is an egg laid that very day by a black [527] hen (a color which is presumed to have occult properties). Before being [531] brought to the church it is decorated all over with sinuous designs symbolizing the snake, hence fecundity. The other objects are used for making amulets (salt, incense) or to drive off evil spirits (wax candles that are lit during the exorcisms, etc.).

796 [788] [533] [533] On Good Friday another ritual takes place among the Sarakatsani. On this day the Orthodox Church holds a service and a procession commemorating the descent from the cross, the obsequies and the entombment of Christ; during these the choir sings hymns called "the laments at the tomb" or eulogies. Now, these nomads organize among themselves a "lament for the

/340 cont./

765 On the third, ninth and fortieth day after death, and on the day
769 of the first anniversary, there is a solemn commemoration of the deceased. The practices relating to these ceremonies involve, according to the orthodox rite, the preparation of the cakes of the dead, the kolyva (17)

17. A practice which, according to M. Nilsson: [illegible] pp. 28-29 goes back to classical antiquity. It is connected with the festival of Anthesteria (third day, festival of the dead).

--grains of boiled wheat put on a plate and covered with sugar--symbolizing the body. They are put on the ground, as we know, the people weep and
[533] sing the miroloia, then they carry them to the church where the parish priest says prayers for the repose of the soul of the deceased.

769 Commemoration of the 40th day and of the first anniversary includes a feast served to individuals who took part in the service. On this occasion a lamb is sacrificed. The next of kin do not sit at the table on the 40th day, /341/ but participate at the anniversay feast. If the dead person was the father of a family, a loaf is prepared which the eldest son, at the time of the feast, must place on his head and break, saying: "May God grant my father forgiveness." The commemoration feasts
[533] are always accompanied by miroloia.

The Sarakatsani do not forget their dead. If they find themselves in
[765] a locality near the cemetery where their dead are buried, it is customary, at least during the first weeks of mourning, for the women to go there at twilight to weep on the grave while uttering heart-rendering cries.
769 Moreover, the days consecrated to the dead by the Church (the two
796 Saturdays before Lent, Saint Theodore, etc.) kolyva will be prepared
[784] for all the deceased of the family. On these days it is forbidden to wash
[302] one's head and comb one's hair, this action inviting death to get tangled
[515] up in the hair of the living and strike someone!
[761]
[796]

/341 cont./

769 up in the hair of the living and strike someone! For Saint Lazarus,
796 psychoudia, small loaves that the women prepare the day before are
[783] distributed among the huts. Those /women/ who are not "clean"--a
[841] term that designates equally the women who are menstruating, those who
[838] have had sexual relations with their husbands the night before, and also
[515] those who have not washed their bodies--may not take part in their
[596] preparation. It is the eldest daughter of the family who must distribute
/the loaves/, and if there are no daughters, the mother.

769 Now, from the description of this ritual one must conclude that the forgiveness of the dead by the living is expressed solemnly, collectively and with the concurrence of the Church which adds its forgiveness to that of men.

[178] Nevertheless, through this same ritual we see the ancient pre-Christian beliefs about the life cycle integrated with Christian ideas, but re-interpreted in terms of the latter.

761 The symbolism of the acts and materials used is very clear,
764 especially after our analysis of magic: earth (placing the body and
789 the kolyva on the ground-during the interment the relatives must throw a
182 handful of earth on the eyes of the dead person); grain (koluva--psychoudia); woman (weeping, preparing and distributing kolyva and psychoudia); resurrection of a person of distinction (Saint Lazarus), etc., all are harnessed to implement the ceaseless regeneration and repetition of life. The great creative forces of the universe will intervene, thanks to these acts whose efficacy lies in the postulates of mythic transmission and of representation. The deceased, like the seed, is put in the earth to disintegrate and produce new life. The sacrifice of /342/ the lamb during
[782] the funeral feasts adds its influence. A life is offered for another life
[779] which must one day appear to replace that which has faded out.